Vol. 4. Numb. 20.

THE REHEARSAL.

1. The *Obſervator* is Reduc'd to— *Bellarmin* thou *Lyeſt.*
2. Yet he Impudently *Aſſerts* what he cannot *Prove.*
3. He wou'd have the Scots-Clergy *Preſs'd* to be *Volunteers.*
4. He propoſes a New *Law* to be made againſt them.
5. Which wou'd have Ruin'd the *Presbyterians* in former *Reigns.* And ſtops all their Clamours of *Perſecution* then.
6. Their *Reſpects* to Q. *Anne,* Diſowning her to be their *Queen,* till ſhe Roots *Epiſcopacy* out of *England* and *Ireland* too.
7. Towards which they Now Move more *Violently* than ever.
8. The *Obſervator* wou'd have a *Scotch-Kirk* ſet up in *London,* by way of *Bravery!*
9. As they did at St. *Antholin's* during the *Pacification* which King *Char.* 1. granted them.
10. But this is Needleſs now, becauſe *Rebellion* is ſo frequently *Preach'd* Elſewhere. And the *Church* will *Bear* all.

WEDNESDAY, *December* 15. 1708.

(1.) *Country-m.* THE *Obſervator* of the 1ſt *Inſtant,* N. 83. has Anſwer'd all you have ſaid, *Maſter,* Concerning the *Proſecution* of the *Managers* in *Scotland.* For he has put it thus in the *Contents* of his *Paper, The Rehearſer's falſehood in Aſſerting that the Epiſcopal Clergy in Scotland are Perſecuted for their Opinion.*

Rehearſ. He has put it in the *Contents.* That's enough for ſome Folks! But ther is not a Word of it in the *Paper,* except— *Bellarmin* thou *Lyeſt.* He ſays I have been Detected in ſo many *Lyes* (but he Names None of them) that I am not to be Truſted. He calls me a *Lyer.* I *Call* not him ſo. I only *Prove* it.

(2.) *Country-m.* But pray ſee what he ſays to his *Country man,* thus it is.

" No doubt, *Roger,* 'tis a terrible *Perſecu-*
" *tion* in his (the *Rehearſer's*) ſenſe, to ſhut
" up Meeting-Houſes, where her Majeſty is
" never Remember'd, and where the *Preten-*
" *der* is never Forgot, but frequently Pray'd
" for under the Name of King *James* the
" viii. And all the Young Clergy of that
" way, who go to the Depriv'd Biſhops
" for Orders, are Oblig'd to Swear Alle-
" giance to him, before they can have the
" Indelible Character.

Rehearſ. A little *Proof* here wou'd have done well— For I dare ſay, he cannot Name one of the *Meeting-Houſes* Now Shut up in *Scotland,* where this is the Caſe. And as little can he *Prove* what he ſo Confidently Aſſerts of the *Depriv'd Biſhops* there. But *Blackning* is his buſineſs.

(3.) *Country-m.* He owns ther is no *Law* there Obliging the *Depriv'd Clegy* to *Swear* or *Pray.* But he ſays, *I know no Reaſon why they ſhou'd not be VOLUNTIERS in Praying for Her Majeſty.*

Rehearſ. But we don't uſe to *Preſs* men to be *Voluntiers!* The way for that, is to *Oblige* and *Encourage* them. But may be he thinks, That to *Impriſon* the *Clergy* will make them do it *Voluntarily* and *Freely!*

(4.) *Country-m.* Therefore he Deſires the *Parliament* of *Great Britain* to make a *Law, That no Perſon ſhall Preſume to Preach to any of her Majeſty's Subjects, without firſt Owning her Majeſty to be Queen de Jure, as well as de Facto.*

Rehearſ. And they muſt *Swear* that they do it *Willingly* and *Freely* too! But we can Never be ſure of that, where ther is an *Advantage* on the one hand, if we do it; And a *Loſs* on the other, if we do it not. Bnt, Mr. *Obſervator,* the *Aſſurance* in *Scotland* has all in it that you Propoſe, there is *de Jure,* as well as *De facto.* And yet Mr. *Heriot* at *Muſſelburgh* (for Example) who has taken this *Aſſurance* (as I have ſhew'd you) is turn'd out of his *Meeting-Houſe,* and the *People* Proſecuted for having their Children *Baptiz'd* by him.

(5.)

(5.) *Country-m.* How wou'd ſuch a *Law* as this have done in King *Char.* IIs'. time? (not to Name the *Reign* of his *Father*) When the *Presbyterians* in *Scotland* fixt up *Declarations* on the *Mercat-Croſſes* of *Royal Boroughs*, That he had Forfeited his Right to the *Crown*, by Supporting of *Epiſcopacy* there; And that it was every Man's *Duty* to *Kill* him, and All that ſerv'd him, either in *Church* or *State*; And purſuant to this, did firſt Murder *Biſhops* and others of the *Clergy*, and Kill'd *Soldiers* travelling the High Road, for no other Reaſon but becauſe they ſaw the King's *Livery* upon their Backs; And then broke out into Open *Rebellion*, twice after one another, firſt at *Pentland-Hills*, and ſome Years after at *Bothwell-Bridge*, and Fought the *King's Forces* in the Open Field. And wou'd rather *Die* than ſay, *God ſave the King*, without any *de Jure* or *de Facto*. And after all this, Refus'd the King's *Indulgence* or *Toleration*. No! They wou'd have None of his *Authority* to Permit them to *Preach*, tho' he *Clogg'd* it with no *Oaths* or *Conditions* whatſoever, but to Live *Quietly* and *Peaceably*! And abſolutely Diſdain'd to Obſerve the 29 of *May* or to give God thanks for his *Reſtoration*. But in their *Zeal*, have come in *Arms* and Extinguiſh'd the *Bonefires*, on that *Day*, Declaring him an *Uſurper*, &c.

And yet, how are we *Deaffn'd* on all hands, with the *Cry* of *Perſecution* in thoſe Days! And that Men cou'd not have *Liberty* of *Conſcience* to ſerve *God* in their own Way! But now the *Epiſcopal Clergy* are not *Perſecuted* for their *Opinions!* Tho' no *Diſturbance* whatſoever can be Charg'd upon them, or any of them, ſince the *Revolution*. They only Deſire to *Starve* Quietly, and out of *Priſon*, if they Can!

(6.) *Rehearſ.* To the Treatment the *Presbyterians* gave King *Char.* II. you ſhou'd not forget to Add their *Reſpects* to Q *Anne* ſince her *Acceſſion*, leſt People might think their Minds are Chang'd. The *Declaration* which 700 of them in *Arms* ſet up at Noon Day on the *Mercat-Croſs* of *Sanquair* the 21 of *May*, 1703. is given us *Verbatim* in the *Wolf-Stript*. Num. 2. of the *Appendix*, wherein they Renounce *Anne* Princeſs of *Denmark* from being their *Queen*, becauſe ſhe had Promis'd to Maintain *Epiſcopacy* in *England*; tho' ſhe gave them all the Aſſurances in the World, to *Support* and *Encourage* their *Kirk* in *Scotland*; And they Cannot ſay, but that ſhe has Perform'd it to the Utmoſt, far beyond what I belive even Themſelves cou'd have Expected! Yet they *Declar'd* that *England* and *Ireland* muſt come in too, having been once *Covenanted-Kingdoms*; or elſe, That they wou'd never be at Reſt, I leave every one to Believe them, as he Pleaſes.

(7.) *Country-m.* The beſt way to know, is to put it in their *Power!* They think they are not far from it. Therefore move the more *Violently*, as a *Stone* do's the nearer it Comes to its *Center*.

Rehearſ. One *Puſh* more—— And the work is done! They know the *Church* of *England* is for *Non-Reſiſtance*. So they will Meet with no *Oppoſition* there!

(8.) *Country-m.* In this ſame *Obſervator* ther is a Noble *Step* propos'd towards this. He is for *Preſſing Forward*. He wou'd have the *Members* that are Return'd from *Scotland*, not to be Content with the Liberty of going to *Conventicles* here (of which he do's not Pretend ther is any Scarcety) but to have a *Place* Aſſign'd to them on *Purpoſe*, where they may ſet up the *Presbyterian* way in its Purity, as in *Scotland*. He ſays, *One wou'd think they ought to do it, Merely from a Principle of Honour and Bravery, for which their Anceſters have been ſo much Fam'd*,

(9.) *Rehearſ.* He means their *Anceſtors* of the *Covenant*, who when King *Cha.* I. granted them a *Pacification* (which you know is near of Kin to an *Union*) and Suffer'd their *Commiſſioners* to come to *London* to *Treat* forſooth! They ſet up a Daily *Lecture* at St. *Antlin's-Church* (which in Memory of it, has St. *Andrew's Croſs* on the *Vane* to this Day) and Continu'd it from Morning till Night, being Supply'd by ſeveral *Bell-Weathers* of the *Covenant*, one after another; till they *Poiſon'd* the *City* with *Rebellious Principles*, and fitted it for that Uſe they had to make of it!

(10.) *Country-m.* And was not this *Brave!* And now the *Obſervator* Preaches the like *Bravery*—— But he comes too Late. For ther is Nothing but *Rebellion* Preach'd in all the *Conventicles* in *Town* and *Country*. They can Preach no Otherwiſe. For they have no other *Principles*. So that the *Obſervator's* new *Conventicle* wou'd be of no uſe, only (as he ſays) to *Brave* the *Church* of *England*! Which will be of little Uſe Neither. For She knows how to be *Brav'd*, and take it *Patiently!* She's *Us'd* to't! This is not the *Firſt* time! And likely will not be the *Laſt!*

ADVERTISEMENTS.

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